Islamophobia: The Fault-lines amid Islam and the West

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Abstract:

The frequently triggering of perilous events around the world and their often connection with Islam is perceived as a terrifying threat to global peace and harmony. This threat perception is mostly linked to the phenomenon of Islamophobia. A large segment of the Western community developed a perception of prejudice about Muslims and Islam as a threat to tranquility of mankind that can eventually dwarf the entire global system. Such perception desperately affects the Muslim diaspora in the West and even elsewhere with discrimination for their physical appearances, dresses and religious practices. The Muslims minorities are labelled as terrorists, following the so called radical Islam, a sense of hatred and discrimination is shaping out against them among other societies. Such crucial incidents can be viewed as new fault-lines amid Islam and the Western world. The Organization of Islamic Conference along with some of the Muslim majority states; such as Turkey, Malaysia and Pakistan have started playing their role in educating both the Muslims and the West about the fault-lines of Islamophobia and its ultimate horrors for peace, stability and harmony world over.

Keywords: Abrahamic Religions, Islamophobia, Muslims, hijab, terrorist, diaspora, hate

INTRODUCTION

The frequently happening terrible incidents of extremism and terrorism around the world and their repeated connection with Islam is perceived as a distressing threat to global peace and harmony. This threat and fear perception is mostly linked to a transnational phenomenon, the Islamophobia. Predominantly, the major actors in the Western communities like; media, politicians and even scholars have developed a perception of prejudice about the Muslims and their religion Islam as a threat to international peace (Abadi, 2018). This, phenomena can eventually overshadow the international system by radicalism and extremism. The roots of these misconducts are usually coupled with Islam and the Muslim community, especially where they are in minorities and these perceptions desperately affect the Muslim diaspora in the West and the other regions. The Muslims as minorities usually confront discrimination for their physical appearances, cultural dresses and their practicing religion.

The relations among Islam and the other religions have been fading that has started to sprout alarming concerns for the Muslim diaspora across the globe for their social, political and economic victimization publically. The Muslims minorities are labelled as terrorists, following the so called

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radical Islam and a sense of hatred and discrimination is shaping out among the other societies. These critical developments can be viewed as the new fault-lines amid Islam and the West. These cracks in the metropolitan societies have deepen their roots predominantly in the post 9/11 era. Islamophobia has emerged not only a threat perception, rather it is going to be a dividing line amid the Muslims and other societies of the world, particularly in the west. These fault-lines have already been highlighted by Samuel P. Huntington in his masterpiece 'The Clash of Civilizations and the Remaking of World Order' (1993). In the modern globalized world, the ideological differences among various nations are propagated by different media houses, which portray majority of the radicalized incidents as Islamic terrorism or Muslim radicalism and hence, Islam and the Muslims are targeted through act of violence and hatred.

The discrimination among various nations can also be characterized as religious or racial persecution of the Muslims, particularly marginalization of female Muslims who prefer to adore themselves with veil and hijab in the general public. The growing number of incidents like; bans and brawl over hijab in various countries world over are creating socio-political challenges for the Muslims, taking these issues as their discrimination and marginalization by the others. The Organization of Islamic Conference (OIC) along with some of the Muslim majority states; such as Malaysia, Pakistan and Turkey have started playing their key role in educating both the Muslims and the West about the fault-lines of Islamophobia and its ultimate horrors for peace, stability and harmony world over.

This research work aims to assess the degree of awareness among the international community. In addition, it also emphasizes on the growing concerns of the Muslims that how Islamophobia impedes the peaceful coexistence of different communities around the world. The study equally demands special attention towards the serious apprehensions of the Muslims with their host communities world over, particularly in the West. It also emphasizes upon the perils to global peace and harmonious togetherness over the planet. Islamophobia, no lesser malevolent than global terrorism, is perhaps shattering the ideational, social, religious and cultural fabric among different communities. Generally, the violent acts of terrorism and Islamophobia are considered equally destructive and intrinsically interrelated. The growing number of incidents around the world rooted in terrorism and extremism engender more and more episodes of Islamophobia, predominantly in a kind of reciprocal correlation among the Muslims and others. It can be conjectured that the less intense is Islamophobia, the lesser cases of terrorism we may confront as human being in the world.

In recent past, the anti-Islamophobia measures were carried out by several international organizations, communities, institutions like the United Nations, Organization of Islamic Cooperation (OIC) along with a number of Muslim and non-Muslim states are expected to bear fruitful results. At the same time, intensive awareness-raising programs have also been launched, simultaneously by Muslim communities in the West and by the western governments, to create an appealing and comprehensive environment for Muslims in these communities.

Modern Manifestations of Islamophobia

Islamophobia in its modern manifestations is a seed of unusual developments around the world in the 21st century. The phenomenon broadly refers to the hatred and prejudice towards the Muslims

generally world over and specifically in the West. The term is misused by various scholars and political leaders from around the world to target Islam and the Muslims by labeling them as radicals, terrorists and fundamentalists. They openly criticize majority of the Muslim diaspora that has been playing key role in shaping out an international society despite maintaining their Islamic identity. Therefore, a sense of racial or religious persecution and sociopolitical marginalization erupts among the Muslims for Islam, and these issues are knowingly or unknowingly portrayed as a symbol of fear for the other societies, particularly the hosts.

The recent usage of Islamophobia can be seen notably after the 9/11 incident. The rise of different militant groups and their attacks in different countries triggered this term to its peak. The element of fear across the globe regarding Islam as an intolerant religion hits the diaspora hard and they are becoming victims of hatred from the locals in Europeans and other western societies. Such hatred is correspondingly nurturing a sense of fear, marginalization and persecution among the Muslims residing in such countries, particularly where they are in minorities. They are facing oppression from the society such as hijab-ban and they are also ill-treated as an inferior being in a number of non-Muslim countries. It bitterly affects more than a small group of people; the public opinion has been reshaped by media regarding Islam and the Muslims. In the west and other parts of the world, the Muslim community is generally feeling endangered of losing respect from their fellow communities.

Other key reasons are difference of culture, religion and political interest among different societies. This doesn't stop here even many of the countries asked to ban religious symbols of Islam. The derogatory remarks about "The Holy Quran" and the Prophet Muhammad (Peace Be Upon Him) by some of the political leaders and spokespersons in many states is the illustration of how they view Islam as a religion (Von Rassismus, 2006). In some of the cases even the high rank officials have been involved in instigating or backing the individuals or incidents involving Islamophobia or hatred against the Muslims (Von Rassismus, 2006). Hence, the Muslim diaspora in the West has been consistently confronting hatred, discrimination and even victimization at the public places and offices. These incidents have fueled anxiety among the masses and the Muslims. There are growing concern among the communities over immigration and integration of the Muslims in their societies. The general aggravation of such cases has been predominantly due to the terrorist attacks by radical Islamic organizations such as the Islamic State of Iraq and Syria (ISIS), DAESH, Al-Qaeda and others. Muslim Immigration from the Sub-Saharan Africa, Central and South Africa has also contributed to the crisis of immigration, race, identity and belongings. Consequently, the Muslim diaspora is confronting growing number of cases regarding their marginalization

In various countries, the Muslim communities are facing growing trends of unemployment because of this discrimination. In Europe they are marginalized for equal rights and opportunities to jobs, business and even in the schooling of their children despite their decades long stay in these countries. The Muslim minorities in the West often become scapegoats in time of crises of any nature; whether terrorist acts, pandemics or any unpleasant incident in other parts of the world. They are mostly on the hit-list of social, political and economic discrimination; no matter whether they are connected or not with any crisis. But the institutions and government in various cases put all the blame on Muslim communities who have peacefully residing there for decades. In a number of cases the authorities call these Muslims for investigations and interrogations in addition to their

financial inquiries. These challenges generate a sense of insecurity and symptoms of disintegration of human values, superseding the justice, solidarity, freedom and equality ("Islamophobia in Europe," 2019).

Since, the 9/11 incident islamophobia has developed in psychiatric literature and is seen as passionate hate against Islam and the Muslims. The writing recommends that Islamophobia is more complex than essentially a sign of devout separation. Components of race, ethnicity, sex, patriotism, legislative issues and movement contribute to the fear and disdain of Muslims (Esposito & Kalin, 2011). The rise in Islamophobic opinion and incidents since 2001 ended up unmistakable within the American open division. The 9/11 attacks bitterly affected the daily life and social fabric of Muslims in the West and even other parts of the world. Different terror attacks around the world put the Muslims on the radar and they are under the lens the earliest rather than any other nationality or religion. They are just labelled as terrorist irrespective of their contribution in such acts but all Muslims are given global identity of terrorist. Even though twenty years after the attacks, islamophobia remains a problem in the US, there is a great awareness of Islam in west, Muslims continue to face discrimination and are seen with doubts to their national loyalties towards their new homelands. Muslim women in particular are a huge target to this discrimination due to their preference in west of hijab, inducing a hijab ban and protest against such atrocities. These terror attacks and events are paving their way in developing a fault line among west and Islam, which is getting stronger and stronger if this is not curtailed soon.

A comparison of the beliefs and values of Islamic and non-Islamic publics in different civilizations throughout the world validates Huntington's first claim: culture matters, and it matters a lot, such that religious legacies leave a unique stamp on present values. However, Huntington is presuming that the primary conflict between the Western and Islamic nations is about democracy (Norris & Inglehart, 2002). The West and Islam have their differences regarding laws and religious affiliations, respect and the political systems also differ in different matters, this difference led astray between the two societies and they are turning into fault-lines amid Islam and the West. Thus, the religious segregation has been developed and every religion hold a view point of their own regarding each other, this segregation and his twilight toward Islam and Muslims has been sky-rocketed by media and many of the nation's convincing people to believe that Islam as a religion is of compulsion and force and terror which in matter of fact is vice versa. The west and Islamic societies have differences in their cultural and political structures.

The whole of the Muslim world has concern to curtail islamophobia and their dire efforts to re-educate the world. However, the political Leadership of different Muslim states especially those of Pakistan, Turkey and Malaysia have decided to coup with this problem of Islamophobia at the domestic and international levels. Many of them have decided to come up with joint efforts for have fruitful results. Until now they have decided to develop a good image of Islam through launching of dedicated English news Channels to confront the islamophobia and educating the world about Islam and its preaching of peace and harmony among humanity. Many leaders have utilized the platform of the United Nations to address the world about their concerns of developing fear regarding the Muslims communities and their marginalization in many of western states.

The Pakistani prime minister Imran Khan in his UNGA address at the 74th annual session on 27th September, 2019 categorically stressed that neither Islam nor any other faith is responsible for

terrorism ("Pakistan - Prime Minister Addresses," 2019). He remarked that the Muslims, particularly in Western democracies, face Islamophobia since certain authorities in those countries habitually connect terrorism with Islam (Gul, 2019). Likewise, the Turkish president also emphasized that Islam is a religion of peace and linking it with terror is an immoral slander. The platform of OIC has also served its purpose to highlight the issue of Islamophobia and reasoning to counter it in due time. These serious efforts from Pakistan, Turkey, Malaysia and others have been appreciated by the rest of the Muslim countries to give a sense of direction and taking up the stand for whole Muslim diaspora across the globe ("Türkiye, Pakistan, Malaysia," 2022).

LITERATURE REVIEW

Chris Allen (2011) in *Islamophobia* has highlighted that the evaluated from European perspective, with a significant emphasis on U.K and Western Europe, after a detail examination of the concepts of Islam and Muslims in the west, the author evaluates that Islamophobia is a current phenomenon, despite the fact many of its roots can be derived from past histories. The writer also uses Runnymede report for the discussion of Islamophobia. There been a great evaluation Islamophobia and its development in the recent period of time but the detailed analysis is missing how other Muslim States are working to curtail the problem of Islamophobia (Allen, 2011).

Sheridan (2006) in 'Islamophobia pre–and post–September 11th, 2001' has also discussed Islamophobia. The article describes how racial discrimination has been a highlighted topic for decades but religious discrimination has been ignored by many of the scholars. The article evaluates the racial discrimination in pre 9/11 attacks and post 9/11 attacks. It depicts how post terror attacks has given a rise to religious discrimination over the time and this segregation is taking peak. The shift from racial discrimination to religious discrimination after attacks in Europe. The development of Islamophobia pre and post September 11th, 2001 has been evaluated but no reasons of such shift and labeling the whole Muslim community has been discussed (Sheridan, 2006).

Deepa Kumar (2012) in 'Islamophobia and the Politics of Empire' has also debated the issue of Islamophobia. The author describes how islamophobia and the politics are inter-related, how U.S after the 9/11 event Americans promulgated the steady image of Muslim violence and associated such violence to their religion and how by using this idea U.S intervened in Iraq. The writer argues how islamophobia is a joint venture between American conservatives and liberals, how they Islam as a hostility toward American way of life, the rejection of "Clash of Civilization" thesis and how U.S to wage war against Islamic terrorism across the world with annihilating the self-respect of people in the countries of its target. The development of U.S polices and hostility toward Islam and how U.S engagement with the Middle East as a region of faith. It is a valuable book for the insight of Islamophobia in context of U.S and Middle East, how policies are reshaped by U.S towards Islam and how they view it but the European context and the role of Europe contribution is not explained up to the mark (Kumar, 2012).

Andrew Shryock (2010) in his book *Islamophobia/Islamophilia: Beyond the Politics of Enemy and Friend.* The author answers a critical need by bringing together a diverse variety of national, religious, political, and historical factors that shape and confront islamophobia as it is understood, practiced, and resisted in nations such as France, Germany, the United States, and Lebanon. The

book separates the concept of friends and enemy in relation to the concept of good Muslims and bad Muslims and the divide created between Muslims and Non-Muslims. It gives insight to the Islam political and social development in the course of time and how anti-Muslimism sentiments are developing and how some specific countries and scholars are taken a discord by their own self against religion of Islam (Shryock, 2010).

RESEARCH METHODOLOGY

As the topic of this paper deals with historic and contemporary dynamics of Islamophobia, therefore descriptive research methods have been applied in this research along with alternate sources to have a larger and compendious picture of issues of Islamophobia and developing fault line between Islam and the West. Descriptive research method was used to precede with to arrive at the conclusion. Reviews of existing literature, availability of secondary data were consulted to get a broader perspective on this topic to get better conclusion and overview. In order to get secondary data different institutions were visited like libraries of different universities, public libraries and books were consulted along with all related articles.

HISTORICAL BACKGROUND OF ISLAMOPHOBIA

The use of term of "Islamophobia" has prominently increased during the 20th century and late 1990s. "Islamophobia" reached the public prominence in 1997, though the anti-Muslim prejudice grown considerably. It is regarded as a new form of racism and xenophobia. Though it has been reshaped by vast media and also backed by many of world prominent political leaders. It has majorly three dimensions: private, structural and dialectical. The manifestation of islamophobia being seen as separate from other a Abrahamic religion, violent, aggressors and supporters of terrorism. The term is used for political and military advantages by many states. The acts of islamophobia include verbal threats/ attacks on persons, physical attacks on property even though policies being legitimized by many of the states. For instance, the ban of minarets by Swiss government in 2006. Media outlets even pronounce the term stigmatizing the Muslims as a group and disregard their positive contributions to communities and countries in which they live.

There are many of similarities between Islamophobic sentiments and European pre-Nazi and anti-Semitic such as: threats of growth and domination, fears of misogyny and hostility to modern western enlightenment values etc. some of the major causes of islamophobia is historical memory from generation to generation a throwback of crusades occupation of many European countries. The cataclysmic event such as 9/11, London subway attacks gave fuel to fire. Emerging mega trends of unemployment, increased presence of Muslims in USA/EU, emergence of global Muslim identity. Such factors namely history, events in trends are exploited by vested interest such as populist leader, xenophobic press and racist organizations. Technological development particularly electronic media and internet has further accentuated these cultural/religious fault lines a globalization of anti-Muslim narratives.

Islamophobia as the New Fault Line

In Soviet invasion of Afghanistan, the Taliban and their fellow jihadist organizations were heavily funded by the US and its allies to defeat the USSR. The Islamic card and jihad were used as instrument to defeat their archrival and during the process some roots of the Islamophobia were

also watered, but later on with the disintegration of the USSR, the path was paved for the secular ideologies and with focus on civilization and culture among which religion was important factor. The event of 9/11, according to many of the scholars was the first event that can be rooted as the "clash of civilization" between the West" and the "Islam" with the notion of radical Islamic terrorist, as a threat to the global peace and security. This critical event stated to dig out the new fault lines, for a civilizational conflict amid Islam and the West. Islam as a religion was portrayed by the Western media as a radically motivated ideology and the whole perception regarding the Muslims and their belief system changed across the globe. According to different scholars the 9/11 incident gave new life to the hypothesis of Samuel P Huntington highlighted in his master piece the "Clash of civilization" proving it to be right (Haynes, 2018).

The indiscriminate so called "war on terror" against the Muslims in Afghanistan, Iraq and elsewhere was the furious US response to the 9/11 attack. These events further paved the ways for the ideological fault lines and in the broader term the prophecy of Huntington about the "clash of civilization" started becoming true. Theses unusual developments erupted a sense of fear and hatred against the Muslims and Islam, for being a radical religion that allegedly employs brutal means of force to accomplish its transnational agenda. However, in the coming years a number politicians and academicians had to admit their miscalculations, by narrating that religion has nothing to do with the development of such terror attacks, spreading of radicalization. As a result of these initiatives the Muslim societies all over the world have to confront travel, business and even residential restrictions. On the basis of and their identities the Muslims in the western countries have to face discrimination while being checked at the airports, railway and bus stations. In addition, they had to bear discriminatory attitude at the public places, job opportunities and above all in the streets. However, in the past two decades, various attempts have been made to start initiatives that aims to develop interfaith harmony and fraternal relations among Muslims and other world religions to find some grounds of moderation and mediation

The Hijab Oppression

Islam awards more sanctity and virtuousness to women as compared to the other societies. Islam gives economic and social protection to women through its extensive system of inheritance and Nikahh (the legal marriage contract between a woman and a man). Their protection is regarded as a good gesture and the duty of man, but as the world is divided in cultural and social classes like; the East vs the West or the North vs the South even in the modern globalized international system. Even today more and more cultural, religious and racial divide or even discrimination is visible in various areas. Women in different parts of the world are condemned and are in several cases even forced not to follow their religious practices like; wearing of hijab in public places. The Muslim women, in various cases, are commanded to follow the western culture and liberties rather than their own social rights.

France in Europe was first to outlaw wearing a burqa or niqab (veil) in public. Since 2011 the law has been enforced, to prevent accusations of discrimination the legislation specifically avoided the word religious veils in spite that used a broader term. "In the public arena, no one shall wear a piece of clothing that helps to obscure the face." Furthermore, wearing religious apparel (including head scarves) in schools has been prohibited since 2004 (Nanwani, 2011). They believe that veil and use of it is an oppression on women and is not allowed in France as per the Law enforced since 2011.

They maintain that anyone violating the law or forcing a woman to opt for veil will be fined. In 2021, Switzerland joined the list of European countries that have banned the niqab. Over 51 percent of Swiss voters supported an initiative in March to prohibit persons from entirely concealing their faces on the street, in stores, and in restaurants. Such bans can be seen across the globe in several countries like Belgium, Austria, Denmark, Italy, Bulgaria, UK and many more has joined the list on banning hijab and considering it as an oppression toward women's, which can be illustrated by the quote used by a law maker of Belgium Peter Dedecker saying: "I think we have to defend our fundamental principles of the enlightenment. Man, and women are equal in all aspects" (Jozwaik, 2011).

Such sparks of oppression can also be seen in South Asia. Most likely, in the recent development in India with ongoing hijab controversy in the southern Indian state of "Karnataka", where right wing Hindu groups banned "Hijab" in schools and universities claiming it was against the uniform norms and rules, which was later upheld by the state court triggering protests and violence's and this court's ruling was welcomed by the ruling party and school colleges union sideling the Muslim minorities in the state. The restriction on wearing the hijab violates the fundamental rights of the Indian Muslim under international human rights law, which guarantees the ability to freely express one's religious ideas, freedom of expression, and equal access to education (Bajoria, 2022). Under international law, forcing women and girls to wear religious attire is also a violation of religious freedom and private rights. The notion to "save the Muslim women" by banning hijab is just an attempt to promote religious discrimination and depriving Muslims of their religious right of veil (Dhingra, 2022). The same type of "savior narrative" is also used by the north and feminist while instead of just saving it is the western vigorous enforcement on Muslims.

Muslim Countries Countering Islamophobia

The aim to counter islamophobia is to build a just and fair society for individuals, especially in western world, the roots of islamophobia is same as in racism and are in dire need to be dealt with in time, so that it is not further spread. The Western notion of islamophobia is that Muslims are a threat to western societies, they diminish their culture and values, while factually in a number of cases the Muslim women are made a scapegoat to such narratives. The phenomena of Islamophobia must be precisely recorded in order to assess the scale and nature of the subject and the narratives and erroneous thinking used in Islamophobic assaults must be successfully deconstructed and resisted (Easat-Daas, 2019). Such narrative regarding Islam need to be broken-down, the reconstruction of perception regarding Islam is necessary otherwise it will cause a cultural war among the west and Muslims. To counter islamophobia all the key actors like; state authorities, particularly those in the Muslim World and international organizations have to keep a tight check on incidents that can fuel the fire on fault lines of interfaith harmony. The deconstruction of conflicting narratives regarding Islamophobia at different platforms, using international organization and media across the globe and hold the flags up for what Islam is (a religion of peace and prosperity along with a complete social system keeping in view the rights of minorities).

Many of the Islamic countries have taken up the job to counter Islamophobia by reconstructing the notion and educating both the Muslims and non-Muslins on the issue. Since, any misshape or misdeed by single actor or individual and some of the non-state actors cannot be labeled on whole Muslim community and it has nothing to do with the Islam as religion. Just an individual act of

terrorism for the personal gains by no rational being can be connected with Islam and its more than one billion followers. Incidents targeting Muslims and their mosques are increasing day by day across the Europe and overall West. A due course of actions with visible measures need to be ensured by the Muslims and the Western world.

The OIC as the largest representative body the Muslim world has specially announced some steps that would bridge the rifts among the followers of Islam and others. Moreover, the UN and the largest international organization has also initiated some measures to help Muslim organizations and their communities. The study also highlighted measures made against far-right groups in the United States, Brazil, Canada, Spain, the United Kingdom, Germany, and Australia ("The OIC Observatory," 2022). The governments of Pakistan, Turkey and Malaysia on the sidelines of 74th UNGA summit has planned to launch English Channel to highlight the issue of Muslims and to fight Islamophobia ("Pakistan, Turkey, Malaysia," 2019). Even though many of Muslim states leaders has used the floor of United Nation General Assembly to highlight and sensitize the issue of Islamophobia.

Suggestions and Recommendations

The primary responsibility of minimizing the repercussions of Islamophobia rest on the political leadership to educate the masses on this highly complex issue. The Muslims and the non-Muslims have to enlightened about the complexities of the phenomena as there is a growing sense of understanding among the few that the incidents of Islamophobia are the result of misunderstanding or lack of knowledge amid both the sides. Mass Media including print, electronic, social and digital media houses are to play their role in educating the world about Islam and its progressive approach towards society. The Academia in the West and the Muslim states need to work for the peaceful coexistence of among various segments pf the society. A comprehensive mechanism has to the established for lobbying for restructuring of the western societies and debates to develop Inter-Faith Harmony among various belief system particularly Islam and the West.

The sides have to work for better understanding of the cultural identities of each other, otherwise minor incidents of misunderstanding and miscalculation can flare up and damage the sociopolitical fabric world over. Only a small act of violence, predominantly based on lack of knowledge can trigger a kind of "stimulus" on the one side confront a violent "response" from the other side. This stimulus and response factor prevails on both side, Islam and the West. The true essence of Islamic Education has to be understood by the Muslims as well as the non-Muslims for a peaceful international sociopolitical system. The acts of terrorism and extremism have to be thoroughly analyzed in multilateral ways since violence, radicalism, terrorism and extremism may not have any specific roots or rituals. All such acts have to be severely condemned rather than labelling them with cast and colors. Serious efforts at the international level for establishing and promoting cross-cultural relations among diverse nations may yield better results in building understanding among the societies. Mere prejudices may only malign the humanity at large but objectively endeavored strategies may prove extremely fruitful in promoting peace and harmony among all human beings.

CONCLUSION

Islamophobia, mostly developed after the event of 9/11 with the general rage and fear regarding Islam and the misperception of western societies regarding Islam. The development of fault line as mentioned by Samuel Huntington can be seen in various incidents after this critical occurrence. The cultural difference and religious differences are now becoming the root of discrimination that may further lead to the acts of racism. The oppression faced by Muslims in the west and Europe make their life difficult in those societies, depriving them from their religious rights and attacks specifically on Muslims are increasing day by day. Muslim countries should highlight and reconstruct the misperceptions if existed in the west regarding this issue and educate the world about Islam. As Islam as a whole is religion of peace, harmony and coexistence. No single act of radicalism or extremism is deliberately permitted by Islam as a religion and it has be made clear to all the world. The goal should be to engage communities and states to develop inter-faith harmony among them, using cultural exchange programs, student exchange. Setting down on common grounds rather than discriminating Islam as a religion. UN should play a key role to nip Islamophobia before it becomes a root cause for war among states. Interreligious dialogue is a way forward to solve the issue if the political leaderships of states of different countries act accordingly.

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